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The Protestant Review

Volume XXXIV, Number 10
October, 1917

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The Protestant Review

"Watch ye, stand fast in the faith, quit you like men, be strong."
(1 Cor. 16: 13.)

A Monthly Magazine Published by
CHRIST'S MISSION
ELI M. ERIKSEN, Director.
EVANGELICAL—NON-SECTARIAN.
Founded by the late Rev. James A. O'Connor, 1883.

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HE, BEING DEAD, YET SPEAKETH

I have had much experience as a Roman Catholic priest in ministering to the souls of the people and I deliberately say that I never met one Roman Catholic who believed that forgiveness of sin and reconciliation with God could be had by any other means than the mediatorship of the priest. He stands between them and their Creator. He offers up the sacrifice of the mass for them, they believing it is the same as the sacrifice of Calvary. He speaks to them, by authority he says, on the part of God, and in His name grants them pardon and absolution, no matter how heinous their transgressions may be. From the cradle to the grave he has blessings and indulgences for them, which only make them more hardened sinners, seeing how easily they can

be forgiven. God pity them! Many of them are in good faith, believing that the priest can save their souls. They know not that it has been written in the sacred volume: "There is but one mediator between God and man, the man Christ Jesus," or if they know this they practically thrust Jesus aside and put the priest in His place. JAMES A. O'CONNOR.

OCTOBER 31, 1917

[From the Encyclopedia Britannica, Eleventh Edition, Vol. XVII, pp. 135, 136.]

Martin Luther began his work as a Reformer by proposing to discuss the true meaning of Indulgences. The occasion was an Indulgence proclaimed by Pope Leo X, framed by the Archbishop of Mainz, and preached by John Tetzel, a Dominican monk and a famed seller of Indulgences. Luther was then professor of theology at Wittenberg University, and had heard reports of some of Tetzel's addresses inducing people to buy the Indulgences he had to sell.

Luther's proceeding was strictly academic. The matter discussed, to judge by the writings of theologians, was somewhat obscure and Luther offered his Ninety-five Theses as an attempt to make it clearer. Somehow they touched the heart and conscience in a way unusual in the common subjects of academic disputation. They were translated from Latin into German and within a month were known through the length and breadth of the land.

They made no attempt, in themselves, at theological definition, no pretence at logical arrangement; they were anything but a brief programme of reformation. They were simply ninety-five sledge-hammer blows directed against the most flagrant ecclesiastical abuse of the age.

They made six different assertions about Indulgences and their efficacy:

1. An Indulgence is and can only be the remission of a merely ecclesiastical penalty; the Church can remit what the Church has imposed; it cannot remit what God has imposed.

2. An Indulgence can never remit guilt; the Pope himself cannot do such a thing: God has kept that in His own hand.

3. It cannot remit the Divine punishment for sin; that also is in the hands of God alone.

4. It can have no efficacy for souls in Purgatory; penalties imposed by the Church can only refer to the living; death dissolves them; what the Pope can do for souls in Purgatory is by prayer, not by jurisdiction or the power of the Keys.

5. The Christian who has true repentance has already received pardon from God altogether apart from an Indulgence, and does not need one; Christ demands this true repentance from everyone.

6. The Treasury of Merits has never been properly defined; it is hard to say what it is, and it is not properly understood by the people; it cannot be the Merits of Christ and of His saints, because these act of themselves and quite apart from the intervention of the Pope; it can mean nothing more than that the Pope, having the power of the Keys, can remit ecclesiastical penalties imposed by the Church; the true Treasure-house of Merits is the Holy Ghost of the grace and glory of God.

MY ESCAPE FROM ST. MARY'S MONASTERY, DUNDEE, SCOTLAND

BY E. M. ERIKSEN, DIRECTOR OF CHRIST'S MISSION.

On the anniversary of my escape from the monastery, October 15, 1917, I venture to relate details of the way in which God aided me to obtain liberty:

My first attempt to escape from monastic life was in August, 1906—from Mt. St. Michael Monastery, Dumfries, Scotland, but, being caught by Brothers Mary Otto and Laurentius, I was brought before Brother Benedict, our Provincial, who made known to me the Rule of the Council of Trent that "If any of his own accord shall lay aside his habit, he shall be compelled to return to his monastery, and be punished as an apostate."—Session XXV, Chap. xix.

This punishment may be:

1. Ecclesiastical censure—penances, refusal of absolution, and of the sacraments, excommunication, etc.

2. Imprisonment, physical torture, or possibly even death in some hideous form.

On my knees I knelt before the Superior with fifteen wounds on my body and no teeth in my head—these injuries having been

The Wall Mr. Eriksen Jumped in 1906 in Dumfries.

inflicted in an attack upon me, made by a drunken monk (in his delirium) with a kitchen knife and a steel. The Superior reproached me for breaking my vows and threatened me with the damnation of hell if I should die outside the monastery after having broken my vows.

I listened in silence as he reminded me of the experience that Joseph had with his brethren and asked me if I thought I should fare any better in "religion," adding that a monastery was not Heaven, nor were the monks angels.

Several years passed away, but in November, 1911, that same Superior and several of the Brethren of his monastery, were compelled to appear in a high court in London, and give an account for some of their treatment of me.

As one penance for trying to escape, I had to go round the church on my knees and lick the floor with my tongue at the fourteen stations. In court Brother James said he had never seen this. Brother Benedict said he had only seen this penance in

France, but Brother Vinoe said it was an act of piety, and of frequent occurrence. I performed this penance till my lips and throat were so sore I could not swallow.

What was uppermost in the Superior's mind when I knelt before him, was not any peril to my soul here or Purgatory hereafter, but what the effect on the people of Dumfries might have been had I gone out into the town—and this all the more, as only a little while before the Little Brothers of Mary had been driven out of Jarrow (an English town), by the Bishop and the parish priest.

I was closely watched after that, and a few months later when my wounds were healed and a dentist had refitted me with teeth, I was removed to Dundee on August 16, 1907.

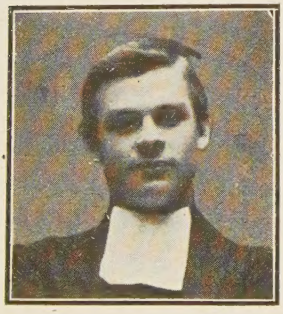
At the station I was received by Brother John Berckman, now happily married and a teacher in a London school.

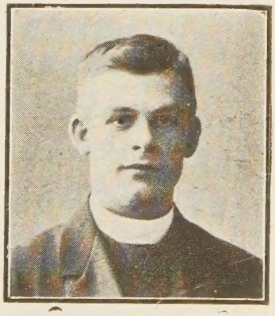
The next day, August 17, will never be blotted from my memory, because then I met my Saviour face to face and received from Him the gifts of salvation and of His sweet peace.

The details of my conversion shall be related later.

As I refused after that event to go to confession or to Mass, I must be either of unsound mind or a heretic. So I was confined in a dark and badly ventilated, dirty cell in the middle of the house. There I stayed from August 27 to September 29, and I only had one meal a day, consisting of a bowl of oatmeal, at 12 noon.

But even there, and in those surroundings I realized the presence of Christ and often sang for joy. Often in the dark-





Brother Berckman Before and After His Escape.

ness, and alone with God, I realized something of what other heretics had passed through in the years gone by when the Roman Church not only had the power to punish those who recognized Christ as their only High Priest and rejected her man-made doctrines and ceremonies, and I asked God to open the prison door, as He had done for the Apostle Peter, and I believed He would do so.

The 29th day of September came—the feast day of St. Michael. The Superior came to my cell door and ordered me to go to the kitchen to help prepare the breakfast, Brother Patrick, the cook, being ill.

I was really a sick man after my confinement in that unsanitary cell, but I went to the kitchen where I was received by Brother Berckman and Brother Francis.

I had learned to love the former, and we had had many conversations together talking about past days at Mt. St. Michael. We had made our vows together at the feet of the Rt. Rev. Bishop Turner, of Galloway and Dumfries. Brother Berckman's story was a sad one. Losing his parents when a child, he and his brother Pascal had been persuaded to join the Order in order to bring about a speedy release from Purgatory of the souls of his father and mother. He had grown to be a man and, having discovered his terrible mistake, he longed for freedom, but he felt his soul bound by his vows, while his body was shut away behind high walls and closed doors. We had often made plans to escape, but plans were of little use without money with which to carry them out.

My wonderful experience of conversion on August 17 had made a great impression on him, for he saw that I had obtained spiritual freedom and that I feared neither Superior, confessor, priest or Pope. He began to be afraid that I was a heretic and that if he were found to sympathize with me he would be put in confinement and on an oatmeal diet as I had been.

When I got into the kitchen, the combination of steam heat, and the smell of eggs and bacon being fried, and of some milk that was spilled on the hot stove made me faint away. Then I went to the dining room to help lay the tables.

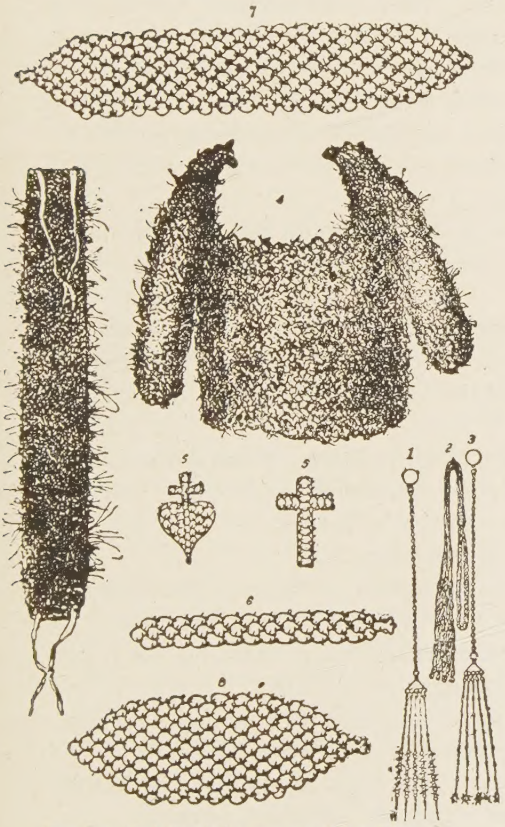
It so happened that the Superior rang the bell for breakfast

sharp on time before the table was properly set; nor was the breakfast ready, and he was very angry.

After saying grace in Latin we all sat down, and as it was the feast day of St. Michael, our patron saint, we were allowed to talk.

Loud complaints about the cooking were made because the eggs were like rubber and the bacon was hard as biscuits, and almost jumped off the plates when forks were put into it. The Superior gave everybody to understand that the religious fanatic Brother Ansgar was to blame.

INSTRUMENTS OF TORTURE.



Penitential Articles as used by Roman Catholics and Ritualists.

List of Penitential Articles and Prices.

1, 2, 3. DISCIPLINES (knotted rope), 2*s* 6*d*, 4*s*, and 5*s*; in Steel (sharp points) 7*s* 6*d*.

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6. ARMLETS (Steel, sharp points), 1*s* 6*d*, 2*s* 6*d*, 3*s* 6*d*; Horsehair, 3*s*.

7. CINCTURES (Steel, sharp points), 3*s* 6*d*, 6*s* 6*d*, 10*s*, 13*s*, 16*s*, 20*s*; Horsehair ditto, 3*s* 6*d*, 4*s* 6*d*. 6*s*.

8. ANKLETS (Steel, sharp points), 10*s* and 15*s*.

See Catalogue issued by Washbourne, Roman Catholic Publisher, 4, Paternoster Row, E.C.

For the first time in my monastic life I lifted up my voice and said (and that at *table,* too!): "Do you expect that a sick Brother, hardly able to stand on his feet after four weeks' confinement on a bowl of oatmeal a day can serve up a breakfast as easily as you can sit in a chair and read a newspaper for twenty minutes?"

There was perfect silence. Every eye was on me, but only the Superior spoke.

"That is enough. I wish to see you after breakfast!"

When breakfast was over we all stood with heads bowed and arms crossed, while the Superior made a Latin prayer.

One might suppose that one or two Brothers would now help to clear the tables, but not so. They were teachers, and paid by the Government, whether they had teachers' certificates or not. They were no more Little Brothers of Mary, possessed of a spirit of humility, and had forgotten the teaching of the Novice-master, during their novitiate that such work as sweeping and washing up under the vow of obedience was as acceptable to God as the sacrifice of the Mass by a priest.

The Brothers all left to go to Mass with the children of St. Joseph's School; only the Superior, Brother Edward and I remained.

I was called to the chapter room, where correction and instruction and penances were given. The Superior stood inside the door, with one hand on the handle, and holding in the other the discipline.

He said: "I hear you are about to leave. What did you mean by saying good bye to Brother Berckman, and telling him that when he came back you would not be here?"

I nearly dropped at this revelation.

That morning I had really spoken to Brother Berckman in the sense quoted, and the poor man had given me away; the power of priestcraft had made him do so, because no one is permitted to keep any secret thought to himself.

The Superior said: "Last year you took your penance yourself, but this time it will be given to you. Kneel down!"

Often enough in the past I had knelt at his feet and humbly taken every penance he had given me. But not so now.

(*To be continued.*)

NEW YORK ASYLUM RESENTS INVESTIGATION

According to the New York "Journal" (Sept. 6, 1917) the New York Foundling Asylum is planning to seek legal redress from the City because the Commissioner of Charities placed investigators in its office.

Members of the institution declared that the action of Commissioner Kingsbury in deciding what children shall be taken into the asylum at city expense is in violation of the rights of the institution as laid down in its State charter. This charter was granted in 1872. It is said Mr. Bayard L. Peck, attorney of the institution, may base his case upon this point.

Section 1 of the charter reads:

> "The Foundling Asylum of the Sisters of Charity of the City of New York, a corporation created, organized and acting under and by virtue of the laws of this State, is hereby authorized and empowered to receive and keep and take under its care, charge and custody and management, the following children or persons."

Various classes of dependent children are then named. In a later section it provides for the keeping of these children with State funds.

The claim of the institution is, that according to the charter, the Sisters alone can say whether or not a baby of questionable parentage shall be cared for at city expense.

Deputy Commissioner Wright said that if the charter of the institution contained any provision giving the Sisters the final right to say who should be taken in at city expense it was in violation of the State laws.

The laws in question say that no moneys shall be paid in charitable cases except where certified by the Overseer of the Poor or Commissioner of Charities. They make no provision as to certification by such officers of the entrance of an infant into a State chartered institution.

Mr. Wright admitted that since the city has placed investigators in the asylum the number of children taken there has decreased.

> "In fact," he said, "that was the purpose of the department in taking such action. New York formerly was a dumping ground for children from all nearby States. The

city had to pay for these burdens. Since the introduction of our system we have stopped all such cases."

THE FATHER McGLYNN CELEBRATION

Thursday, September 27, was the eightieth anniversary of the birth of Father McGlynn, described in one of the press notices of the celebration this year at the Hotel McAlpin, as "apostle of the fatherhood of God and the brotherhood of man." Celebrations of a similar character were also held in Washington, San Francisco, Chicago, Cincinnati, Boston, Denver, Detroit, Buffalo, Albany, Newburgh, Glasgow, Scotland; Sydney, Australia, and also in Spain.

The chairman was Mr. Sylvester L. Malone, and the list of speakers included James K. Hackett, Miles M. Dawson, Mark M. Fagan, Hugh McAtamney, Sylvester L. Malone, Hamlin Garland, Dr. John G. Hallimond and James R. Brown.

The programme included a "Tribute" by Hamlin Garland and Edwin Markham, aptly described as "The Poet of the People" read the following poem, which he had written for the occasion and had entitled "Father McGlynn—Tribune of the People":

I never heard your voice, great priest,
  Yet felt afar the might of it:
I knew your face was toward the East,
  I felt the morning light of it.

Your love of Justice was a flame
  That lit your world with gleam of her:
You fought for Justice in the Name,
  Where laggards only dream of her.

To love and lift was all your creed:
  Child-bold you went the way of it:
You crammed your doctrine into deed,
  To bring the golden day of it.

Priest of the People, you were one
  With all who feel the pain of earth
With all who strive below the sun
  For something greater than gain of earth.

You left the world a better place
Because you trod the road of it:
God showed to you His Father Face,
Because you bore the load of it.

Here, you saw the truth and dared
In that immortal hour of you:
Because you held no good unshared,
The world still feels the power of you.

You took the part of trampled men,
And so you took the part of God:
Your great love served the world, and then
Death drew you to the heart of God.

The interest of Christ's Mission in Father McGlynn and his bold stand for American principles against the reactionary men "higher up" in his Church lies not only in the extent to which Father O'Connor upheld and supported his championship of the personal rights of all Roman Catholics as citizens of this Republic, but in many of Father McGlynn's utterances about the Papacy and the Roman hierarchy. The volumes of "The Converted Catholic" contain a number of reports of addresses by Father McGlynn before audiences of thousands of Catholics as well as of important "documents in the case."

On December 12, 1886, in an address at the Masonic Temple Father O'Connor spoke at length on the case, Father McGlynn having then been "suspended." Father O'Connor said, in part:

"Father McGlynn has been active in all good works that interested the citizens of New York. He was the only Roman Catholic priest to be found standing on the same platform with Protestant ministers and other citizens advocating the claims of the Society for the Prevention of Vice, the Society for the Prevention of Cruelty to Children, etc. No priest in America has been more respected by outsiders or better loved by his own people, and in all respects he has been true to the best interests of his country and his Church. He has been a good American citizen and he has tried to be a good Roman Catholic priest. The mistake of his life was that he imagined he could reconcile both positions. Now he realizes that they are diametrically opposed

to each other. Because of his refusal to establish parochial schools and his liberal views generally he has been suspended by Archbishop Corrigan and ordered to go to Rome for further punishment. If he had not been 'insubordinate' on the school question neither Archbishop Corrigan nor all the bishops in America could suspend him."

Later on Father McGlynn was excommunicated, but on December 23, 1892, Monsignor Satolli, a Papal Delegate specially sent from Rome to deal with various other matters besides the case of Dr. McGlynn, issued a statement from Washington that "Dr. McGlynn has been declared free from ecclesiastical censure and restored to the exercise of his priestly functions, after having satisfied the Pope's Legate on all the points in his case."

Father McGlynn died in 1899.

AMERICAN POLISH CATHOLICS AND THE POPE

According to the New York "Sun," September 9, the Polish Catholics in the United States (of whom there are about 4,000,000) are greatly displeased by the attitude of Pope Benedict in respect to their home land. We are told that the Polish National Defence Committee has sent to his Grace the Right Rev. Giovanni Bonzano, Apostolic Delegate to the United States, a letter protesting against what the committee terms "the wrong done to the dignity and rights of the Polish nation" by the apostolic letter of Pope Benedict XV. addressed to the leaders of the belligerent peoples and advocating the beginning of peace negotiations. The letter is signed by Joseph Zeleski, president of the committee, and Stanislaw Rayzacher, secretary, and is accompanied by a request that it be transmitted by Mgr. Bonzano to the Cardinal Secretary of State of the Holy See.

"Painful and unexpected is the attitude assumed by the Holy See with regard to the rights of the Polish nation to liberty and independence," says the letter. His holiness speaks of the Polish question in the following words:

" 'The same spirit of equity and justice ought to be followed in the examination of other territorial and political questions relative to territories making a part of the ancient Kingdom of

Poland, whose noble and historical traditions and sufferings which it has endured, especially during the present war, ought to conciliate the sympathies of nations.'

"Thus in the opinion of the Holy See Poland is not a nation which is fully entitled to independent political life. The Holy See does not recognize the sovereign rights of the Polish nation to its own territory, but merely speaks of sympathies of nations, which Poland ought to conciliate because of the sufferings she has endured. According to the terms of the apostolic letter, Poland is but 'a territorial and political question which should be examined' not in its entirety, but only in 'part.' The fate of the rest of the 'parts' of Poland which his Holiness excludes from the examination remains unknown. Which of the partitioning Powers is therefore to have possession of the excluded parts of Poland?

"In the opinion of the Holy See the Poles are not even entitled to decide about their own fate. The apostolic letter expressly defines the composition of the body which is to examine the territorial questions. In the paragraph relating to this subject we read as follows:

" 'The parties in conflict would wish to examine them with a conciliatory disposition, taking into consideration, as we said formerly, the aspirations of the peoples.'

"Thus the Polish nation is supposed to wait patiently, without participating in the congress of the leaders of the belligerent nations, while these leaders decide the fate of but a part of Poland.

"If such is to be the supremacy of right referred to by the Holy See we can give the positive assurance that there will not be one single citizen in Poland who will assent to such decision made by the partitioning Powers."

This communication is given thus fully because nothing could better set forth the Papal idea of the rights of "the Polish people" as against "the parties in conflict" than the four paragraphs preceding the last.

They should at least help to explode the claims often made by Papal writers that the Pope is a friend of any "common people" as against their oppressors.

The Gospel in the Douay (Catholic) Bible

[*The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."*]

I know whom I have believed, and I am certain that he is able to keep that which I have committed unto him.—II Timothy 1: 12.

According to the "note" at the head of the Epistle in this copy of the Catholic Bible the Apostle tells Timothy "of his approaching death, and desires him to come speedily to him. It appears from this circumstance, that he wrote this second Epistle in the time of his last imprisonment at Rome, and not long before his martyrdom."

Of all the apostles, St. Paul seems to have had the most stormy and sensational career. This was due largely, of course, to the nature of the Divine commission that he held; for Ananias was told (Acts 9: 15): "This man is to me a vessel of election, to carry my name before the Gentiles, and kings, and the children of Israel." He was also the only Apostle intellectually qualified to deal with the representatives of pagan philosophy and of the various schools of thought included in that term—to say nothing of the *varying mental attitudes of Jewish colonies more or less influenced* by their heathen surroundings. Some little idea of his life experiences may be gathered from II Corinthians 11: 23-27:

They are the ministers of Christ (I speak as one less wise): I am more; in many more labours, in prisons more frequently, in stripes above measure, in deaths often.

Of the Jews five times did I receive forty stripes, save one.

Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea.

In journeyings often, in perils of waters, in perils of robbers, in perils from mine own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren.

In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness.

And then he adds, in verse 28:

Besides those things which are without: my daily instance, the solicitude for all the churches.

All these things, in addition to the fierce spiritual temptations that he must have passed through, in the very nature of the case.

And from the purely human point of view, it was in his power at any time to bring this turbulent career to an end, for he had a trade at which he could easily have earned a livelihood, even if he had not "settled down" to at least an "easier" life as pastor in charge of one of the churches in such a city as Corinth or Ephesus.

But he did no such thing, and at the end of his strenuous and bellicose career, he writes the positive testimony: "I KNOW whom I have believed and that He is ABLE."

The idea that many people seem to have about religion is that it consists chiefly in believing one or more of a set of doctrines while you live and then going to Heaven when you die; while a good many others seem to be more or less satisfied with membership in some religious organization, and the intellectual acceptance of a set of religious propositions set forth in a "creed."

For people who are suited with either of these brands of religion, we must suppose that they are the particular brands of religion that suit them, but neither is that of the Apostle Paul; and it may be added that neither is likely to prove of permanent value under the stress and strain of certain experiences that come to all men and women sooner or later in life.

As a matter of fact, their failure in the time of need, is very frequently seen; and in certain cases, at times even is made manifest in the daily press, when defalcation or social scandal or suicide affords demonstration that a chain is no stronger than its weakest link and that no mere strength of will power or other purely human source of strength is sufficient to ensure final victory against the combined forces of the world, the flesh and the devil.

But Paul's brand of religion carried him victoriously along to the very end of his career, for he says, in the sixth verse of the fourth chapter of this Epistle that "the time of my dissolution is at hand," and adds:

I have fought a good fight, I have finished my course. I have kept the faith.

And the secret of this life of continuous victory lay in the positive nature of the change wrought in him by his conversion and the fact that he had a Saviour who had proved Himself abundantly ABLE in all the conflicts, storms and temptations of his apostolic career.

While it is quite true that we as individuals, are not called upon to do the particular work assigned to the great Apostle by his divine Master, we need exactly the same brand of salvation that he possessed, in order that we may come off more than conquerors through Him who has loved us.

The Apostle Paul several times refers to the positiveness of his personal religious experience and of the precious things that grew out of it. His conversion was a matter of personal contact with the Blessed Saviour Himself. First, he saw Christ in the heavens; then he heard the voice of Christ speaking to him; then he asked Christ who He was. When the reply to his question came, he asked, "Lord, what wilt Thou have me to do?" The answer then came: "Arise, go into the city, and there it shall be told thee what thou must do." And he obeyed the command, the result of his obedience forming no small portion of the history of the whole body of those who constitute the Church of Jesus Christ throughout the world, whatever their particular church organization may be called.

No church organization was mentioned either by our Lord, or by Ananias, who received the divine command to instruct Paul when he reached Damascus.

While this looks like an extreme case of a series of sensational experiences, it is only a description of the stages that we must all pass through—in some form—if we would reach the positive experience stated above.

But when the Apostle set out on his career of service he made no effort to go forth at his own charges. He committed himself into the hands of a Saviour who was ABLE for and in every emergency, and who preserved him in every hour of fiery trial. More than that, He kept him in perfect peace amid the most tempestuous surroundings, enabled him to sing for joy when thrust into the inner prison, and "stood by" him at the first hearing of

his appeal to Cæsar, when "all forsook" him. (Incidentally, this allusion makes it a little hard to believe that the Apostle Peter can have been in Rome at that time.)

And this kind of religion is within the reach of every reader of these lines. Jesus says (Matthew 11: 28) "Come to me, all you that labour, and are burdened, and I will refresh you."

Christ Himself—as a Person—is the Saviour you need, and in a personal transaction with Him—and Him alone—is this salvation to be found. Commit yourself into His keeping unreservedly as did the Apostle Paul, and He will stand by you in all the varying scenes of life—a never-failing Friend and Helper in every time of need.

And then you—with Christ—will be more than victorious over every foe of every description, including the last enemy, Death.

JOHN LORD ON MARTIN LUTHER

The connection between the principles of the Reformation and those of the Puritans who laid the foundations of the nation's greatness is indicated by John Lord in his brilliant essay on Martin Luther in his "Beacon Lights of History," when he declares that the genius of the Reformation in its early stages was a religious movement, not a political or a moral one, although it became both political and moral, and that Luther "became the greatest benefactor of these modern times because he based his work on everlasting and positive ideas, which had life in them, and hope and the sanction of divine authority." The great writer then shows the three cardinal principles of the Reformation to have been the theological doctrine of justification by faith, the insistence upon the supreme authority of the Scriptures, and the right of private judgment. Concerning the last of these, John Lord described it as "a great inspiration which in after times was destined to march triumphantly over the battlefields and give dignity and power to the people, and lead to the reception of great truths obscured by priests for one thousand years; the motive of an irresistible popular progress, planting England with Puritans, and Scotland with heroes, and France with martyrs, and North America with colonists."

He asks if any one can doubt that the marvellous progress

of Protestant nations is due to the translation and circulation of the Scriptures. He points out that these are bound up with the national life of these peoples and all their social habits and religious aspirations; and he declares that they have elevated the people "ten hundred millions of times more than the boasted Renaissance which sprang from apostate and infidel and pagan Italy." And he adds that private judgment and religious liberty mean nothing more and nothing less than the unrestricted perusal of the Scriptures as the guide of life.

The limits of space prevent fuller quotations of three most interesting pages on this subject, but the following extracts must suffice:

"The Bible even gave hope to heretics. All sects and parties could take shelter under it; all could stand on the broad platform of religion and survey from it the wonders and glories of God. At last men might even differ in important points of doctrine and worship, and yet be Protestants. Religious liberty became as wide in its application as the unity of the Church. It might create sects, but those sects would be all united as to the value of the Scriptures and their cardinal declarations. . . . This idea of private judgment is what separates the Catholics from the Protestants; not most ostensibly, but most vitally. Many are the Catholics who would accept Luther's idea of grace, since it is the idea of St. Augustine; and the supreme authority of the Scriptures, since they were so highly valued by the Fathers: but few of the Catholic clergy have ever tolerated religious liberty—that is, the interpretation of the Scriptures by the people—for it is a vital blow to their supremacy, their hierarchy, and their institutions. They will no more readily accept it than William the Conqueror would have accepted the Magna Charta; for the free circulation and free interpretation of the Scriptures are the charter of human liberties fought for at Leipsic by Gustavus Adolphus, at Ivry by Henry IV. This right of worshiping God according to the dictates of conscience, enlightened by the free reading of the Scriptures, is just what the "invincible armada" was sent by Philip II to crush; just what Alva, dictated by Rome, sought to crush in Holland; just what Louis XIV, instructed by the Jesuits, did crush out in France, by the Revocation of the Edict of Nantes. The Satanic hatred of this right was the cause of most of the

martyrdoms and persecutions of the sixteenth and seventeenth centuries. It was the declaration of this right which emancipated Europe from the dogmas of the Middle Ages, the thraldom of Rome, and the reign of priests. Why should not Protestants of every shade cherish and defend this sacred right? This is what made Luther the idol and oracle of Germany, the admiration of half of Europe, the pride and the boast of succeeding ages, the eternal hatred of Rome; not his religious experiences, not his doctrine of justification by faith, but the emancipation he gave to the mind of the world. . . . Who, since Paul, has rendered greater service to humanity than Luther? The whole race should be proud that such a man has lived."

THE ITALIAN BAPTIST MISSIONARY ASSOCIATION

The Philadelphia "Public Ledger" of September 14, 1917, says that a movement to abolish the use of the Italian language in the services of Italian Baptist churches was inaugurated the previous day at the nineteenth annual convention of the Italian Baptist Missionary Association of America in the South Broad Street Baptist Church. Many delegates announced that the Italian language is not understood by children, and all Italian Sunday schools are conducted in English.

The Rev. A. di Domenica, pastor of the First Italian Baptist Church, said he was about to inaugurate an innovation in his church by conducting one preaching service each Sunday in English. Several other Italian pastors said they have already taken this step.

One of the most effective means of attracting his countrymen to the Italian Baptist churches has been the evening classes for instruction in the English language.

Considerable time was devoted to a discussion of the work of the Sons of Italy. This organization, which is said to have 150,000 members in the United States, is striving to Americanize the foreigners and unite them for civic and social betterment.

Reports presented at the morning session indicated that there are upward of 2,500 Italian Baptists in the country, while the Sunday schools have an enrollment of more than 5,000.

CHRIST'S MISSION AND THE U. S. NAVY

When the Director of Christ's Mission learned that the Y. M. C. A. West Side Branch, almost opposite Christ's Mission, was overcrowded with Navy men, and that 300 more were expected shortly, he consulted Secretary and Mrs. Jameson, and it was decided to receive as many into the Christ's Mission building as was possible, so as to do all in their power to help Uncle Sam, who had done much for them.

Accordingly sixteen sailors were welcomed for two months, while they attended the New York College of Pharmacy.

The problem of the supply of bed linen, etc., was attacked by believing prayer to God, backed up by personal physical effort. Three good friends of Christ's Mission, Mesdames Martin and Farrell and Miss Taylor, provided not only the house linen required, but two dozen copies of the New Testament.

During those weeks the place was a real home, not only for the boys but for many of their friends who visited them there, and many warm friendships were begun between lads who had been total strangers up to that time. The building also served as a harbor of safety for some who had not been in a city like New York before.

During the hot weather these boys found great comfort and pleasure in the use of a shower bath, put in at a cost of $140. This sum, we trust, will be repaid to us by the subscribers of this magazine, who can, in this way, both assist the work of Christ's Mission and feel that they are giving a gift to the United States Navy by means of one and the same donation. Then, again, the abnormal consumption of gas for hot water caused some disquietude, but every confidence is felt that some of our readers will see to it that the Mission suffers no loss.

The Director often felt the weight of responsibility for the welfare of these young men, but is thankful to say none of them came to any harm; and as "Grandpa" made coffee for them in the evenings, he often felt that the fathers and mothers might well be proud of such a group.

He also took them out on short trips several times, and all greatly appreciated the courtesy of transportation companies that carried the party for half fares.

At last the time came for parting, and Secretary and Mrs. Jameson set out a farewell feast that will long live in the memory of all who sat down to it. They are both experts along this line and excelled themselves.

This farewell supper was followed by a most interesting service.

The meeting commenced with a song service led by the Secretary of the Mission, followed by a poem written by the Director, entitled "The Call to Arms." After an appropriate Bible reading and prayer, Dr. Russell W. Collins spoke of the duty of a Christian to his flag and to his country, and spoke of the days when the return of Christ would usher in a universal peace. A song, "The Answer," in response to "The Call to Arms," followed, and Mr. Eriksen told of some of his Red Cross experiences in England in the early days of the war.

Before closing all joined in singing "The Prayer," the third song written specially for the occasion by the Director.

THE CALL TO ARMS.

Tune—"Blest Be the Tie that Binds."

The trumpet is calling to-day
To sons of the free and the brave.
Awake from your slumber! Come, hasten away,
For danger surrounds home and flag!

"Come over and help us!" they cry.
"We suffer, we bleed and we die.
We trust in your strength, your love and your care
For those we have left over here.

"Our homes are but ruin and dust,
With blood we have watered the soil.
For liberty's sake, for woman and child,
Come, help us defenseless to right.

"Come, quickly your banner unfurl,
The flag of the Stars and the Stripes.
Come quickly, we pray, and prove to the world
Ye are sons of the free and the brave." E. M. Eriksen.

THE ANSWER.

Tune—"From Greenland's Icy Mountains."

From East, from West, we're coming,
From North and South we flock,
Around that glorious banner
That gave us liberty.
Responding to the bugle
And sacrificing all,
We answer back "Take courage,
We'll conquer after all."

Farewell! beloved country,
And father, mother dear,
God bless you, duty calls us,
We're wanted "over there."

You came from Erin's valley
And Scotland's heather hills,
From England's rosy alley
Their name your hearts now thrill.

We go to end the battle
That strife shall be no more,
We fear no foe or rattle
Of shells nor cannon's roar,
Columbia, our Glory,
"Sweet land of Liberty."
We love thee and adore thee,
We'll fight and die for thee.
E. M. Eriksen.

THE FAREWELL.

The Star Spangled Banner must fly,
Proclaiming to Allies and foes,
Of Liberty sweet that was purchased with blood,
By the sons of the "Free and the Brave."

But we mourn and we weep as you go
To the battle and valley of death,
To bind up the wounded and comfort the sad:
We bless you and bid you God speed.

We will work, we will watch, we will pray
For strength to the task of the day.

On land or on sea, wheresoe'er you stay,
Our thoughts there will wander away.

God strengthen the dear ones at home,
That labor and toil for your care;
Their prayers and tears ascend to the throne,
With them we the burden will share.

God keep you and bless you, we pray,
And grant us to meet you again,
When the Heavenly trumpet shall call us all home,
Forever to be with the Lord.

E. M. Eriksen.

Sung at the farewell meeting, September 20, 1917.

POPE BENEDICT XV—BLUNDERER

In our last issue attention was directed to the inherent weakness of the Peace Plea addressed to the heads of the belligerent nations by Pope Benedict XV, and almost everything then written has been confirmed, in one way or another, by press communications from various countries and from both secular and Roman Catholic sources.

As time goes on, the magnitude of the *fiasco* seems to grow in the vision of all concerned—and nowhere does it seem more keenly realized than in Vatican circles in Rome itself. This was first shown by reports that Cardinal Gasparri, the Papal Secretary of State, had resigned, quickly followed by contradictions. Then came statements that the Pope had written his circular letter practically without the aid of responsible officials of his department of state. The last report concerning this angle of the matter said that while the document was largely his own personal communication, the Pope had consulted Cardinal Gasparri, Archbishop Ceretti, Assistant Secretary of State, and Monsignor Tedeschini, Under Secretary of State, although it was written in his own handwriting ("Catholic Citizen," Milwaukee, Sept. 15).

WHAT ENGLISH CATHOLICS THOUGHT.

What English Catholics thought of it was thus stated by the London correspondent of the New York "Times" in a special despatch, (Aug. 14):

"The first impressions caused by the news of the Pope's peace appeal are, according to a high Roman Catholic authority, that it is ill timed and that as a consequence its material results will be incommensurate with the moral authority which the Vatican exercises over the world.

"In setting forth ideals which were as yet irrealizable the Pope was fulfilling his mission of pointing out to the world the paths of righteousness. English Catholics were not disposed to question the motives or ethics which actuated the Supreme Pontiff, but the Pope's necessary assumption in the premises that all peoples were animated by equal considerations of right and wrong was open to question in the light of the concrete facts of the war."

An Italian Catholic expression emphasized in somewhat strong terms another weakness to which reference was made.

The "Tribuna," of Rome (Aug. 31), stated thus one point of sharp contrast between the Papal pronouncement and the reply of President Wilson:

"President Wilson possesses the virility which wages war and deplores the horrors and pains of war, but which wishes to conquer by uprooting the evil.

"The Pontiff displays that senility which, having a horror of evil, thinks only of avoiding it by any means, even by treating with those responsible for it.

"The Pope's note appeals to weariness, weakness, fear, and if not renunciation, at any rate to semi-renunciation.

"President Wilson's note appeals for an heroic struggle against evil until it is conquered, and to the noblest qualities to continue the struggle."

THE "FREEDOM OF THE SEAS."

In view of the uncertainty as to what the Pope really meant when he alluded to "the freedom of the seas," it was first explained that he "meant just what President Wilson had meant" in one of his official utterances. As this lucid reply did not appear to clarify the situation, it was amplified later in this fashion (Sept. 12):

"One of the representatives here of the Entente Powers has asked the Pope to explain what he meant by the term 'freedom of the seas' in his peace note, pointing out that as the freedom of the seas was already regulated internationally, it was desirable to know in what respect the Pope expected it to be different hereafter.

"It is reported that the Vatican's explanation was vague. The Pope admitted he used the expression simply because President Wilson did and attached no special significance to it. Certainly, he added, he did not mean to imply that the freedom of the seas had been violated by the Allies in the present war."—(Rome despatch to New York "Sun.")

The Pope's letter was dated August 1, but up to September 23, President Wilson's reply was the only one received at the Vatican, although Great Britain's representative had informed the Papal Secretary of State that the Note would receive careful consideration from the British Government. On September 23, the German and Austrian replies reached Rome, but neither

of them contained anything more satisfactory to the Vatican than more or less "glittering generalities" stated in polite language. Two days before, a Rome despatch to the New York "Times" said: "From a reliable source it is learned that the Vatican tried to induce the Central Empires to make what the Holy See considered a master stroke—have their answer merely consist in accepting fully the Papal proposals. Such a policy, the Vatican believed, would have placed on the Entente the onus of continuing the war."

As a matter of fact the Central Empires did no such thing. However willing they may be to use the Pope as a tool when they think they can do so to promote particular objects they may have in view, they do not at this time feel that it would be "a master stroke" to put themselves virtually in the position of accepting his dictation as to how they shall deal with the Allies.

On September 22 a Rome despatch to the New York "Sun" began with this sentence:

"The reply of the Entente Allies to the peace note of Pope Benedict is being awaited by the Vatican, after which the Pope will again address a note to the belligerents."

INTRIGUES TO OBTAIN REPLIES.

From the following communication from London to the "Evening Sun," September 24, the Pope is likely to wait some time for any reply from "the Entente Allies," and the sentence given below in italics shows that more or less secret efforts to obtain answers have met with similar failure to that of the note itself:

"The Allies are adhering to their plan of letting President Wilson's reply to the Pope's peace offer stand as the answer of all enemies of Germany, according to all indications to-day. *Intimations from Rome that the Vatican expected separate replies from other allies failed to change the situation.*"

On September 22 Cardinal Gasparri, Papal Secretary of State, took a hand in the game in a statement to the Associated Press, supposed to indicate what the Pope would be likely to say in his next address to the Powers. This quoted him as saying that "President Wilson's proposal to reduce national armaments and impose international arbitration by force through a society of

nations is a dream." The Cardinal also condemned conscription thus:

"All the other inconveniences and objections could be avoided by suppressing conscription with the proviso that it could not be re-established without a law approved by the people, which in normal conditions would be improbable, indeed, morally impossible. To this some would object that certain Governments first would declare war and then present a bill to parliament for the adoption of conscription and the formation of a large standing army, which parliament undoubtedly would pass from patriotic motives."

"By an accord among the civilized nations, including neutrals, to suppress obligatory military service, to institute an arbitration tribunal, and, as a guarantee, to direct a general boycott against nations which again attempt to introduce conscription or which refuse to submit international questions to arbitration or accept its decisions, a guarantee which Lord Robert Cecil (British Parliamentary Under Secretary for Foreign Affairs) has shown would have great benefit."

This tactful attack on the President and on the adoption of conscription by the United States caused certain of the New York clergy to make prompt efforts to remedy the blunder. The Rev. Joseph H. McMahon said that the interview "bore internal evidence of having been concocted," something not very often said about Associated Press despatches. And a Jesuit clergyman "who asked that his name be withheld, said he was positive Cardinal Gasparri did not give the interview in the phraseology in which it was printed, and added that he doubted whether he gave it at all.

"I cannot conceive," he said, "of an utterance of this kind coming from one of the keenest diplomatic minds in Rome. I know Cardinal Gasparri; I know the type of man he is, and the principles which govern statements issued from the Vatican. The etiquette of the papal household is very strict, and it does not seem at all possible or probable that a Secretary of State would communicate his views and the views of the Holy Father so freely and informally on the position assumed by the President of the United States."

According to the press of the 25th the replies of the Central

Powers were "a matter of keenest disappointment to His Holiness."

Then again in another matter the Pope made a serious blunder through his desire to assert himself as a temporal sovereign instead of as the Vicar of Christ. And to make the matter worse, it is the second time that he has committed the same error within a year. He evidently takes himself seriously as both, although many millions of people who know a good deal about both him and his system know that he is neither. A usually well-informed writer said in the New York "Evening Sun" of September 18, under the caption, "Pope's French Jarred Germans":

THE POPE OFFENDS GERMANS.

"Pope Benedict XV. has again given offense to the German Government and people by addressing his peace message to the Kaiser in French, that is to say, in the language of a country with which Germany is at war. In fact, the resentment at the various German courts, in Government circles and among the public, as expressed by the press, serves to recall the refusal of King Louis of Bavaria last winter at the instance of Berlin to permit the new Papal Nuncio at Munich to deliver his speech, as usual, in French on the occasion of the presentation of his letters of credence. It was intimated to the Nuncio that his address to the King would have to be couched in German. Being an Italian prelate, ignorant of the German language, this was out of the question, and after referring to the Vatican for instructions he delivered his address in Latin, putting the old King to no end of trouble to read the reply in this, to him, so unaccustomed tongue.

"If the Pope's peace message addressed to all the rulers of the belligerent Powers was couched in French it was because it was a diplomatic rather than an ecclesiastical missive. Ecclesiastical communications emanating from the Vatican have from time immemorial been written in Latin, a language with which every Roman Catholic priest, no matter what his nationality, is familiar as the result of his religious training. But French has ever since the reign of Louis XIV. of France been the language of diplomacy."

Which goes to show that the Pope understands the psychology of the Teutonic peoples as little as he does that of the Anglo-Saxon nations.

A CURIOUS CABLE.

On October 2, the New York "Evening Sun" printed a singular despatch from Rome, the subject matter of which was conspicuous by its absence from the principal metropolitan papers next morning.

To anyone at all acquainted with the hostility of the Vatican to anything like "democracy" as shown last month in our citations from the Encyclical *Immortale Dei* of Pope Leo XIII, the first impulse is to exclaim "C'est à rire!" But the second thought is rather to bear in mind the need of caution and wariness "when the Greeks come, bearing gifts." We shall see what we shall see.

Here is the dispatch:

Pope Benedict is apparently seeking support for his peace plans from the people of belligerent nations, since his appeal to the rulers has so far been ineffective. Direct approval by the Holy Father of certain socialistic aims was attributed to him in two separate statements to-day.

THE POPE FISHES FOR SOCIALISTS.

The greatest significance was attached to an editorial in the "Osservatore Romano," the Vatican's official organ, which, it was believed, was approved by the Pope. The editorial declared that the Holy See "*was in agreement with the Socialists of Italy and elsewhere in so far as they were seeking to safeguard democratic liberty and protect constitutional rights by legal means.*"

Those who professed to see the Pope taking the radical step of sympathizing with socialistic ideals read the "Osservatore Romano's" comment in connection with a bitter editorial attack in the Catholic paper "Corrière d'Italia" on German Foreign Secretary Kuehlmann.

[A Rome cable to Washington the previous day had said, with regard to this journal: "This paper says it would have been too much to believe that the German Chancellor would give the German peace conditions in full, but that there is a great difference between touching on peace terms and not saying one word about them.

"The Catholic paper then assails the Chancellor for *not having in any way given satisfaction to the request implicitly included in the Papal note to the Teutonic Allies.* The specific re-

quest of the Pope deserved, this paper states, a specific answer. The silence of the Chancellor is therefore an illustration of Germany's hunger for conquest and disregard for any human or divine law."]

And this blundering Pontiff is the priest whom the Roman press of this country desire to see made chief peacemaker at the negotiations for ending the war!

No Pope, in the whole history of the Papacy, ever had such an opportunity to address the entire population of the globe. Never has any Pope ever had such a vast audience not only willing, but even more or less anxious, to hear what he had to say. Never had any of his predecessors such a chance to set forth the mind of Christ on matters of supreme importance to every living man, woman and child. Never had any Pope enjoyed such a chance to favorably impress the minds of so many millions, not only of Protestants—real and only nominal—but of the scores of millions of Catholics in so-called "Catholic" countries such as Mexico and Portugal, for instance, who have, to use the language of some Papal organs, "lost their Catholicity."

Never had any Pope the opportunity to make a successful appeal to the ethical sense of the millions of India, China and Japan and to commend—if not to establish—his claim to be the Vicar of Christ, and the head of the "only true Church of Christ."

And the foregoing story shows the colossal failure of Pope Benedict XV in the greatest opportunity ever offered to any Pope in the history of the Papacy.

But will the Catholic Church give bond that she will not persecute at all? Will she guarantee absolute freedom and equality of all churches and all faiths? The Catholic Church gives no bonds for her good behavior.—"Western Watchman," Dec. 24, 1908.

"In the State of Michoacan, which he says is known in Mexico as 'the torpid State' because it is throttled by the Church, the population is 80 per cent. illiterate, the women of all classes almost without exception illiterate, and yet owing to the dominance of the Church, even foreign residents are forbidden to establish schools for their own employes."—HARRY A. FRANCK, in "Tramping Through Mexico, Guatemala and Honduras."

AS TO YOUR CATHOLIC FRIENDS

By all means try to induce your Roman Catholic friends to read the Douay Bible, and tell them where to find those promises of God and those words of our Blessed Saviour that have been of help to you. The Psalms, however, are not numbered as in the King James Version.

If you have never talked to any of your Roman Catholic friends about your religious experience, please take the first opportunity to do so—that is, if it is *worth* talking about. Remember that "repentance" and "conversion," as Protestants use those words, are absolutely unknown to the Roman system.

The regular meeting of the Christ's Mission Board of Trustees was held on October 11, 1917. Matters bearing with great importance on the future work of the Mission were taken up and disposed of in the most satisfactory manner. Our friends are requested to remember the Mission in their daily prayers and thus be with us in our campaign for the coming season.

TO PASTORS, STUDENTS AND OTHERS

We wish to direct the attention of writers on Roman subjects, students and other scholars to the special subscription rate of $2.00 a year for two copies monthly to the same address; the corresponding price for ministers and missionaries is $1.50.

The principal reason for making this offer—apart from the natural desire to enlarge the sphere of influence of the Magazine is that we wish to promote the preservation of the copies by subscribers who desire to use them for reference in the future.

It is intended to make the Magazine a source of authoritative information on matters connected with those phases of the Papal system that specially bear on the two great objects of Christ's Mission.

I. The evangelization of the Roman Catholic people.

II. The enlightenment of Protestants and others concerning the activities of the Roman hierarchy in this and other countries, together with the aims and purposes of the same.

Our July issue contained the following items that should be preserved for future reference by all who are interested in using their own influence along the lines of Christ's Mission work:

1. Bishop McFaul's estimate, in 1909, of the losses of his Church.

2. The same Bishop's slur on American universities.

3. Cardinal Gibbons' championship of the liquor traffic as beneficial "to the spiritual well-being of the American people."

4. The "Tablet's" assertion that many Catholic children in Brooklyn are kept away from Mass because their fathers' drinking habits deprive them of shoes.

5. Allusions to Jesuitism by the Brazilian Ambassador and Mr. Otto Kahn.

6. Father Moretto's silence and lying in the Cruger murder case after he knew certain circumstances connected with it.

7. Statement by Roman Catholic paper that St. Vincent Ferrer has been in Heaven 400 years (therefore known to be out of Purgatory).

8. Article on the mental attitude toward religion of the New York Italians, as shown at the official visit of the Italian War Commission.

9. James J. Hill's views on certain Roman Catholic immigrants.

10. Dr. Phelan's editorial endorsement of the atrocities of the Inquisition and of the Duke of Alva; also that part of the Encyclical *Pascendi* of Pope Pius X referring to the Inquisition.

The August number contained:

1. The "two swords" paragraph of the *Bull Unam Sanctum,* of Pope Boniface VIII, asserting temporal supremacy over the whole world.

2. Father Earley's assertion about the King James Bible in a letter to Miss Helen Miller Gould, 1903.

3. A quotation from the "Rule" of St. Benedict regarding children offered to his Religious Order.

4. Legislative Committee report *re* House of the Good Shepherd, Milwaukee.

5. Confession: Significant quotation from "Sunday Visitor" and comments thereon.

6. Prohibition by Pope Alexander IV of discussion of Catholic doctrine by the laity.

7. Advice by the "Morning Star" (1909) to burn Bibles.

8. Cardinal Begin's pronouncement on the Canadian Conscription Bill.

9. Technical definition of the phrase "a perfect society," by Rt. Hon. W. E. Gladstone.

10. Citation from Brief *Novit* of Pope Innocent III asserting Papal right of "coercion."

11. Citation from *Longinque Oceani* of Pope Leo XIII disapproving separation of Church and State in the United States.

12. Significant citation from Jesuit organ "America" on getting public money for Roman Catholic sectarian institutions.

13. Letter from Abbot Mohr *re* marriage of Magistrate Corrigan, of New York.

14. Excommunication of St. Louis Catholic for being married by a Presbyterian minister in St. Louis.

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to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.

BROTHER ANSGAR

(The Ex-Marist Monk, Late of Dundee)

is prepared to arrange for taking Gospel Services or the delivery of Lectures.

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My Conversion and Escape from the Monastery at Dundee.
My Monastic Life. Illustrated with Lantern Slides.
Government Visits to Marist Brothers' House.
Children Poorly Clad and Fed; Beaten with Supplejacks (forty Strokes). Boys Closed Up in Darkened Cell, Destitute of Furniture for Months at a Time.
House Closed. Marist Brothers Dismissed.
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